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KAMA SUTRA

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THE

KAMA SUTRA

OF

VATSYAYANA

TRANSLATED FROM THE SANSCRIT

—IN SEVEN PARTS—

DEFINITIVE EDITION

BENARES: PRINTED FOR MEMBERS OF
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INTRODUCTION

IT MAY INTEREST SOME PEOPLE TO KNOW HOW *VATSYAYANA* WAS DISCOVERED and introduced to the English public. Here are the facts. Whilst translating with the pandits the ANANGA RANGA, we found that a certain *Vatsyayana* was frequently mentioned. We inquired who he was, and the pandits replied that Vatsyayana was the author of the most important work on Love in Sanscrit. A MS. found at Bombay was very defective and, in consequence, the pandits wrote to Benares, Calcutta, and Jeypoor, in order to get particulars of other copies belonging to the Sanscrit libraries of those towns. These copies were then compared with one another and, with the help of a commentary entitled *Jayamangla*, a revised copy of the complete MS. was established: the present translation was made from this copy.

The *Kama Sutra, or Aphorisms on Love*, contains about 1250 *slokas* or verses, divided into Parts, Chapters, and Paragraphs. Very little is known

of the author. His real name was probably Mallinoga or Mrillana, Vatsyàyana being his family name. It is impossible to fix the date of his life and work. It is thought that he lived between the first and sixth centuries of the Christian era.

Only two commentaries of the *Kama Sutra* are known: the one called *Jayamangla*, and the other *Sutra Vritti*. The *Jayamangla* appears to have been written between the tenth and thirteenth centuries, for, when treating of the 64 arts, it quotes the *Kavayprakasha*, which dates from about the 10th century. This commentary has been very useful in the elucidation of Vatsyàyana's text, for the commentator seems to have been well acquainted with the times in which our author lived, and his information in several places is very detailed. We cannot say the same for the *Sutra Vritti*, which was written about 1789 by Narsing Shastri.

The KAMA SUTRA *of Vatsyayana.*

PREAMBLE

Salutation to Dharma, Artha, and Kama!

In the beginning the Lord of Being created man and woman, and, in commandments extending to 100 000 chapters, traced the rules of their existence in regard to Dharma (virtue), Artha (wealth), and Kama (pleasure). Some of these commandments, those for example which treat of Dharma, were written separately by Swayambhu Manu; those which concern Artha were compiled by Brihaspati, and those which treat of Kama were expounded in 1000 chapters by Nandi, a disciple of Mahadeva.

Later, these Kama Sutra were reproduced by Shvetaketu in an abridged form, in 500 chapters; the same work was also abridged by Babhravya into 150 chapters, which were gathered under the following 7 titles:

1. Sadharana (general questions).
2. Samprayogika (embraces, &c.).
3. Kanya Samprayutaka (congress).

4. Bharyadhikarika (concerning one's own wife).
5. Paradarika (concerning the wives of others).
6. Vaisika (concerning courtesans).
7. Aupamishadika (secret doctrine).

The 6th part of this work was separately expounded by Dattake at the request of the public women of Patna; in the same way the 1st part, by Charayana. The remaining parts were severally expounded by: 2nd, Suvarnanabha: 3rd, Ghotakamukha: 4th, Gonardiya: 5th, Gonikaputra: 7th, Kuchumara.

Thus edited in separate parts by different authors, it was almost impossible to find the work complete; and as the parts expounded by Dattake and the others only treat of individual subjects; and as Babhravya's original work is not easy to study on account of its length, Vatsyayana therefore compiled the present work as a summary of all the investigations of the aforementioned writers.

PART 1. CH. 1.

PLAN OF THE WORK

First part:—Plan of the work.—On the acquisition of Dharma, Artha, Kama.—On the study of the 64 arts.—The life of a citizen.—On the classes of women suitable and unsuitable for congress with a citizen; on friends and messengers.

Second part:—On the different kinds of pleasure depending on size, time, and temperament.—On embracing.—Kissing.—The use of the nails.—On biting, and the procedure to be followed with women of different countries.—The different ways of lying down, and the different sorts of congress.—The different ways of hitting, and the appropriate sounds.—On women who play man's part.—Buccal congress.—On beginning and ending the congress; different kinds of congress and love-quarrels.

Third part:—Observations on betrothal and marriage.—On inspiring the girl with confidence.—On courting, and the manifesting of sentiments by outward signs and acts.—On the things a man should do to be assured of the possession of a girl, and the things a girl should do to dominate and subdue a

man.—Different forms of marriage.

Fourth part:—The mode of living of a virtuous woman, and her conduct during her husband's absence.—On the conduct of the oldest wife towards the other wives of her husband, and that of the youngest towards the others.—On the conduct of a remarried virgin widow; on the rejected wife; on the women of the king's harem; on the man who has more than one wife.

Fifth part:—On the characteristics of men and women, and why women resist men's overtures. On the men who are successful with women, and on the women who are easily conquered.—On accosting a woman, and the efforts to be made to conquer her.—Examination of the state of mind of a woman.—The duties of a go-between.—Royal intrigues.—On the women of the royal harem.

Sixth part:—Why courtesans have dealings with men; on the means of entering into relations with the desired man, and on the kind of man it is desirable to have relations with.—On the courtesan who lives with a man as his wife.—On the methods of gaining money; on the signs which show that a lover is getting tired, and the method of getting rid of him.—On a new union with an old lover.—The different kinds of gain.—Gains and losses.—The different kinds of courtesans.

Seventh part:—On personal adornment, the conquest of hearts, and tonic medicines.—On meth-

ods of exciting desire, and the means to be employed in strengthening the lingam.—Various receipts.

PART 1. CH. 2.

On the acquisition of Dharma, Artha, and Kama.

Man, whose span of life is 100 years, ought to practise Dharma, Artha, and Kama at different periods, and in such a manner that they can harmonize together. He ought to acquire instruction during childhood; in youth and middle-age he will give himself to Artha and Kama, and in old-age he will pursue Dharma, trying thus to gain Moksha, release from further transmigration. Or, seeing the uncertainty of life, he may practise these three things at the times which will be specified. But there is one thing to note: he must lead the life of a religious student, until he has finished his education.

Dharma is obedience to the commandments of the Sacred Writings, to do certain things, not generally done, because they do not belong to this world and produce no visible effect; and not to do other things, such as eating meat, which is often done because it is of this world and has visible effects.

Dharma is taught by the Scriptures, and by those who explain them.

Artha is the acquirement of arts, land, gold, cattle, wealth, equipages, and friends; it also implies the protection of what is acquired, and the increase of that which is protected.

Artha is taught by the king's officers, and by merchants.

Kama is the enjoyment of appropriate objects by the five senses assisted by the mind and soul. The essential point in this is a special contact between the sense organ and its object, and the feeling of pleasure which results therefrom is called K a.

K ma is taught by the *Kama Sutra*, and by the usages of the citizens.

When Dharma, Artha, and Kama are united, the precedent is better than the following: that is, D rma is better than Artha, and Artha than Kama. But Artha ought always to be practised first by the king, for it is on Artha that depends the well-being of the people. And also, Kama being the occupation of public women, *they* ought to prefer it to the others.

OBJECTION—Some learned men say that Dharma having to do with other-worldly things cannot be properly treated in a book; similarly with Artha, because practice of it is only possible by the application of certain rules, a knowledge of which cannot he gained from books. But Kama, being something practised even by the brute creation

and to be seen everywhere, has no need to be taught by books.

Answer—Sexual commerce, being a thing dependent on man and woman, requires the application of certain rules and methods taught by the Kama Shastra. The non-application of these methods as, for example, among the brute creation, is due to the fact that these animals are under no restraint; that their females are only fit for copulation at certain periods; and, lastly, that their union is preceded by no kind of thought.

SECOND OBJECTION—The Lokayatikas say that religious commandments ought not to be observed, for the result they promise is in the future and of very doubtful reality. Who would be mad enough to place in another's hands what he holds in his own? Besides, a pigeon today is better than a peacock tomorrow; and a copper coin in the hand is better than a gold coin we may never get.

Answer—The Scriptures which command the practice of Dharma admit of no doubt. Sacrifices offered for the destruction of enemies, or for rain, have a visible result. The heavenly bodies seem to work intentionally for the good of the world. The existence of the world is assured by the observance of the caste rules. We see that seed is sown with the hope of harvest. Therefore Vatsyayana considers that we ought to obey the commandments of religion.

THIRD OBJECTION—Those who believe that Fate is the prime mover of all things say that we ought not to strive to acquire wealth, for often in spite of all efforts we fail, whereas at other times we succeed with no effort on our part. Consequently, everything is in the hands of Fate, which is master of gain or loss, of success or disaster, of pleasure or of pain. Thus we have seen Bali raised to the throne of Indra by Fate, then cast down by this same power, and it is only Fate which can reinstall him.

Answer—As the acquisition of an object presupposes a certain effort, the application of suitable means can be considered as the cause of all our acquisitions, and this application of suitable means being therefore necessary (even when a thing must of necessity happen), it follows that a person who does nothing will have no luck.

FOURTH OBJECTION—Those who think that Artha is the principal thing to procure argue that we must not seek after bodily pleasures because they are an obstacle to the practice of Dharma and Artha, their superiors, and because they are despised by all people of merit. Pleasures lead men to distress and bring them into contact with worthless people; they drive to irregular and impure acts; they encourage dissipation and flightiness.

Answer—Bodily pleasures being as necessary as food for the existence and well-being of the body,

are therefore equally lawful. They are, moreover, the results of Dharma and Artha. Besides, moderation and prudence must be used in pleasures. Nobody refrains from cooking food because there are beggars who will ask for it, nor from sowing seeds because there are beasts which will destroy the wheat when it is ripe. Therefore a man who practises Dharma, Artha, and Kama, enjoys the pleasures of this world and the world to come.

PART 1. CH. 3.

On the study of the sixty-four arts.

A man ought to study the *Kama Sutra* and the arts and sciences belonging thereto, concurrently with the arts and sciences relative to Dharma and Artha. Young girls even should study the *Kama Sutra* and the accessory arts and sciences before their marriage, continuing the study afterwards with the consent of their husbands.

Here the sages intervene, saying that women, who are forbidden to study any science, ought not to study the *Kama Sutra*.

But Vatsyayana is of the opinion that this objection does not hold, for women already understand the practice of the *Kama Sutra*, which practice they acquire from confidential friends, along with the 64 liberal arts. Such friends may be either a foster-sister who has aleady had relations with a man, a trusty friend, an aunt of her own age, a servant, or and elder sister.

The 64 arts which should be acquired by both men and women are :—Singing—Playing of instruments—Dancing—Drawing–Engraving—Tatooing —Decoration of idols—Flower strewing—Dyeing

of teeth and clothing—Inlaying of floors with jewels—Bed-making—Making of musical fountains—Water sprinkling—Casting of spells—Garland-making—Arrangement of diadems and crowns—Beauty culture—Decoration of the ears—Scent making—Display of jewelry–Witchcraft—Expressive management of the hands—Cooking—Preparation of drinks—Darning—Legerdemain—Playing of lute and drum—Solving puzzles—Rhyming—The saying of tongue-twisters—Reading aloud—Acting and story-telling—Capping rhymes and half-finished verses—Reed plaiting—Carpentry—Turnery–Architecture—Testing silver and precious stones—Forestry—Metalworking—Identification and discovery of precious stones—Organization of cock, quail, and pigeon fights—Training parrots & jackdaws to speak—Hairdressing—Talking with the fingers—Cryptography—Study of dialects—Decoration of vehicles with flowers—Interpretation of omens—The drawing of talismans—Mnemonics—Group reciting—Guessing riddles and word puzzles—Writing poems—Use of reference books—Prosody—Literary knowledge—Art of disguise—Patching and restoration of clothes—Games of chance—Dicing—Children's games—Etiquette—Making artificial flowers. These are the 64 arts required of every cultured man and woman. Other accomplishments have been suggested by other writers, and we will deal with them as they arise

in the course of our work.

A courtesan who has acquired these arts, and who has also character, wit, and beauty, is known by the title ganikà and occupies a high place in society. Honored is she by kings and scholars; all seek her favors and pay homage to her.

If the daughter of a king or of a state minister has these talents, she is always the favorite, the premier wife, even though her husband might have 1000 women in his harem.

A woman separated from her husband, or fallen on evil days, could gain a living by these talents, even in a foreign country.

A man so equipped, and who knows how to talk and flatter, will never lack conquests.

PART 1. CH. 4.

The life of a citizen.

A dwelling should be preferred in a large town where the inhabitants are of consequence, or a pleasure-resort may be chosen. There should be water nearby, an orchard, a roomy courtyard for one's labors, and two chambers.

In the outer chamber there should be a very soft becushioned bed with white coverings, and another bed alongside. Distributed about and within easy reach should be salve, garlands, cooked rice, scents, lemon peel, and betel. On the floor there will be a spittoon and dicing-board, and on the wall a lute. In the orchard there will be a swing and a flower-decked bench. Thus should be the dwelling.

On rising in the morning a citizen will clean his teeth, rub himself with salve, take a fumigating-stick and a garland, a mouthful of rice and a betel quid. Then he will paint his lips and examine himself in the glass.

He will bathe every day, anoint himself every other day, shave every fourth day, and every tenth day go over his whole body with a razor.

Three meals a day are taken—morning, noon, and night. The morning is spent in games and amusements, the afternoon with friends, cock-fighting or teaching parrots to talk, and at even-tide there is singing.

Public promenades occupy part of everyone's time and the citizen will be seen elegantly dressed in company with courtesans, and followed by a retinue of servants.

Three kinds of men lend their services in these circumstances to rich men and courtesans: they are (1) the vita, those who, having lost their fortune, yet by their accomplishments and previous social relations, are admitted to the society of courtesans and the rich, and who live on what they can acquire: (2) the pithamarda, who serve as guides: (3) the vidusaka, or jesters, who are always welcome on account of their good humour and wit. These three classes of men are generally employed as go-betweens between rich men and courtesans. Women also are employed for the same purpose—beggars, widows, and ex-courtesans, if they have the requisite qualifications.

Men of the same age and similar tastes meet together at the house of some fashionable courtesan, or at the house of one of themselves, to converse and recite their poetical effusions. To such gatherings it is usual to admit women of beauty and talent, and pay them appropriate homage.

PART 1. CH. 5.

On the classes of women suitable and unsuitable for congress with a citizen: on friends and messengers.

Kama, practised in a marriage contracted according to the rules of Manu between persons of the same caste, will result in a family which will bring honor to the parents.

It is forbidden with women of higher caste, or even of the same caste, if they have previously belonged to another.

Kama is neither allowed nor forbidden with women of lower caste or who have lost caste, or with courtesans, or divorcees.

The object of Kama is pleasure.

There are three classes of women with whom a man may have blameless relations: independent girls, courtesans, and women who have been married twice. To these are sometimes added: the daughters of courtesans, servants who are still virgins, and any woman who has passed the age of puberty without getting married.

Gonikaputra states that there are circumstances which justify relations with other men's wives. For example, one might argue as follows:

'This woman has already had relations with many men, why not with me?' *or*

'This woman has great influence over her husband, who is a friend of my enemy. If I win her love I shall get her protection.' *or*

'I have an enemy who can do me great harm; if his wife became my mistress she could change his attitude towards me.' *or*

'With the help of such a woman I could assure the triumph of my friend or the ruin of his enemy, or succeed in some difficult enterprise.' *or*

'By attaching myself to this woman, I could kill her husband and get hold of his goods.' *or*

'I am broke; here is a chance to get wealth without any risk.' *or*

'This woman loves me and knows all my secrets and failings and, unless I am her lover, she might damage me.' *or*

'Her husband has taken my wife, I will pay him back in kind.' *or*

'This woman is protecting an enemy of the king. I shall be able to kill him if I gain her love.' *or*

'I love a woman who is under the care of another; if I win this latter I shall win the one I love.' *or*

'I want to marry a rich girl, and this woman alone can help me.'

For these and similar reasons it is permitted to have relations with a married woman, but only to

gain some point, and never for pleasure.

Babhravya states that it is permitted to have relations with any woman who has had five lovers; but Gonikaputra thinks that even then exception should be made for the wives of a relation, a brahman, or a king. Others include eunuchs in the forbidden classes, as being neither men nor women.

Relations with the following women are forbidden: lepers, lunatics, outcasts, tale-tellers, lechers, albinos, evil smellers, female friends. These latter comprise: friends of childhood, women of similar tastes to our own, fellow-students, confidants, foster-sisters, and the daughters of oldtime friends.

Messengers should possess the following qualities: sincerity, constancy, devotion, alertness to grasp a situation, unselfishness, reliability.

PART 2. CH. 1.

On the different kinds of pleasure depending on size, time, and temperament.

Men are classed according to the size of the lingam: hares, bulls, stallions.

Women are classed according to the size of the yoni: gazelles, mares, elephants.

There are thus three equal unions and six unequal ones, according as the classes correspond or not.

Superior unions are those wherein the man is large and the woman small; inferior those where the conditions are reversed. Superior unions give the greatest pleasure. There are thus nine pleasures dependent on size.

Men and women are also classed according to the intensity of their passions: weak, medium, strong. This classification also gives nine pleasures.

There is a third classification based on the time required to attain orgasm, giving a further nine pleasures.

It is for men, and especially for husbands, to see that the best conditions for a satisfactory union are fulfilled. In an initial union man's passion is intense and short; it is just the opposite afterwards. In woman the reverse applies.

PART 2. CH. 2.

On embracing.

The embraces which tell of mutual love are four in number: touching, penetrating, rubbing, pressing.

The first takes place when a man on some pretext or other puts himself alongside or in front of a woman so that their bodies touch.

The embrace by penetration is produced when, in a lonely spot, the woman bends as though to reach for something, and presses her nipples against the man who, in his turn, draws her to him.

These two embraces are used by those who cannot see one another freely.

The third embrace is when two persons stroll together in the dark or in a lonely place and rub their bodies together.

When, in similar circumstances, one of the lovers presses the other against a wall or post, that is a pressing embrace.

The third and fourth embraces are made with common accord.

When in private, there may be other embraces: cheek against cheek, breast against breast, pubis

against pubis, thighs against thighs, and such other caresses as love inspires, with fondling of hair betweenwhiles.

Other four embraces have the following names: the creeper and tree, the tree-climber, the mixture of sesamum and rice, and the milk and water embrace.

In the first of these embraces the woman encircles the man as a creeper does a tree. She rests her face against his for a kiss and makes a tiny cry 'sit' 'sit', looking amorously at him the while.

In the second embrace the woman sets one of her feet on one of the man's and the other on his thigh, one of her arms meanwhile around his neck and the other on his shoulder; then she sings and coos softly and seems as though she would climb and snatch a kiss.

In the third embrace the two are seated with arms and legs entwined as though they were wrestling.

In the fourth embrace they lie on a bed, closely grasped and limbs entangled, making thus only one flesh, inseparably mixed like milk and water.

Babhravya has left us the following lines: 'It is well to study and discuss the several embraces, for thus is desire aroused; but at the moment of communion all rules may be forgotten, for love is then the best guide. No laws will prevail when passion is aroused.'

PART 2. CH. 3.

On kissing.

It is not advised to practise all the different kisses and embraces at the first communion, but there need be no restraint at the succeeding ones. Kiss then the forehead, the eyes the cheeks, the throat, the armpits, the breasts, the lips, and the inside of the lips. There are those who also kiss the groins, the arms, and the navel.

There are three kisses to use with a girl: the measured kiss, the palpitating kiss, the thrusting kiss. The first is the simple kiss on the mouth, lips touching lips in repose. In the second, the girl draws her lover's lower lip into her mouth and gently rolls it about. In the third she closes her eyes, holds her lover's hands, and thrusts her tongue between his lips.

Other four kisses are: straight, sloping, oblique, pressed.

In the straight kiss the man's lips are alined on his lover's.

In the sloping kiss the lovers' heads lean aside.

In the oblique kiss the man puts his hand under the woman's chin and turns her face to the sky.

A kiss is said to be pressed when the woman takes the man's lips in her fingers and presses them with her tongue.

Playful lovers will wager as to who will grasp the other's lips first. If the woman loses, she ought to cry and push her lover away and demand another try. If she loses a second time she should show more spite and wait for a moment when her lover is off his guard or asleep, in order to get his bottom lip between her teeth and hold him so that he cannot get away. Then she will laugh and mock him, and dance round him, and poke fun at him, and frown and roll her eyes.

When a man kisses his wife's top lip while she kisses his bottom one, this is top-lip kissing.

When one of the lovers strikes the tongue or teeth of the other with the tongue, that is called tongue-fighting.

When the man surrounds his wife's lips with his, that is the round kiss.

Kisses should be measured, light, open, or soft, according to the part kissed.

When a woman kisses the face of her sleeping lover, that is love's awakening.

When a woman kisses an absent-minded lover, that is the recall.

When a man arrives late and, finding his beloved asleep, he kisses her to show his love, that is the awakening kiss. Though awake, a wise woman

should pretend to be asleep, to be able to collect this delicious kiss.

When a person kisses the shadow or the reflected image of another, that is the kiss of declaration.

To kiss a child, an image, or a statue, in the presence of one's beloved, is to transmit a kiss.

When a woman while massaging her lover's body rests her head on his thighs as though she wanted to sleep, and then kisses his thighs and toes, that is the kiss of provocation.

Whatever one lover does to the other, let it be returned in kind: kiss for kiss, caress for caress, blow for blow.

Happy is that man who kisses the honey from the lips of his beloved who lies in his arms, hair unknotted, eyes dying semi-closed, and cheeks wet with the sweat provoked by the langor of the pleasures of Kama.

PART 2. CH. 4.

On the use of the nails.

When passion is awakened, then is the time for nail-play. Appropriate circumstances are when a woman is angry, or about to lose her virginity, or when going to be left for a long while, or when intoxicated.

The same applies to marks made with the teeth.

There are eight different ways of applying the teeth: audible, half-moon, circle, tiger's claw, peacock's foot, hare's foot, lotus leaf; the appropriate parts of the body are: armpits, breasts, neck, back, pubis, thighs.

'When the wheel of desire is turning, there is no thought of how or where.'

The nails should be in good condition and freshly-cut, with two or three points like the teeth of a saw. They should be clean, bright, free from spots, and filbert-shaped.

The audible method consists of placing the nails in such a way upon the cheeks, lower lip, and breasts, without leaving any marks, but causing every hair to bristle, and letting the scratch be gentle but audible. A man will use this kind of

scratch with a girl for his amusement.

The half-moon is the curve made on the neck or breast with the nails pressed in.

Two such marks opposite one another make the circle. They are applied under the navel, on the buttocks, or in the groins, in which latter part they resemble ear-rings for the pubis.

The tiger's claw is a scratch from any part of the body to the breast.

A scratch with the five nails on the breast is called the peacock's foot.

A mark made on the darker part of the breast is the hare's foot.

Petal-shaped marks on the breast or waist constitute the lotus leaf.

Nail-marks should not be made on married women, except on hidden parts of their bodies, as souvenirs, and to increase their love.

Nail-marks, though old and almost gone, remind a woman of past love which otherwise might be forgotten.

A young woman on whose breast appears such marks will impress a stranger who espies them.

A man who bears the marks of nails and teeth will be lucky with the most difficult women.

PART 2. CH. 5.

On biting, and the procedure to be followed with women of different lands.

The teeth should be used in the same places as the nails, with the exception of the eyes, upper lip, and tongue.

Teeth should be bright, clean, strong, pointed, and short.

There are several different ways of applying the teeth.

The skin may be seized and held as with a pair of pincers.

A small portion of skin may be nipped by two teeth only.

In the coral and jewel bite the skin is held by both the teeth and the lips.

A bite made with all the teeth is a string of jewels.

The bursting cloud is a broken line on the rounded breast.

Two lines of marks with a red space between them on the rounded breast is the boar's bite.

A man may inform a woman of his love for her by making tooth-marks on things belonging to her.

Woman is to be wooed according to the district she belongs to.

The women of the Middle Region have elevated tastes, and they bar kisses, scratches, and bites.

The woman of Mathra is fond of kissing but has no tricks of tooth and nail.

The woman of the northern part of the Deccan is lively and passionate, prompt to embrace, and fond of smacks and bites.

The woman of Telangana knows no shame.

The woman of Oude is expert in Kama, and unbelievably voluptuous.

The Maratha woman is fond of flirting and coquetry, and is shameless.

The woman of Gauda is delicate of body and gentle of speech.

It must be remembered that in the course of time, customs, dress, and habits, tend to get assimilated. Character is more important than race.

When a man bites his mistress, she should bite him twice as hard. For every dot he makes on her, she should give him a line of dots; and if he gives her a line of dots, she should reply with a bursting cloud.

If in her excitement and exaltation she engages in a kind of combat with her lover, let her grasp his hair and pull him to her, and kiss his bottom lip, and bite his body, and sink in his arms.

Unfading love will be the lot of such lovers.

PART 2. CH. 6.

On the different ways of lying down, and the different kinds of congress.

In a superior union the woman should be placed so as to widen her legs. In an equal union she lies on her back in the usual manner and puts her arms round her lover's neck. In an inferior union she will press her legs tightly together.

For the gazelle woman there are three variants: open, gaping, bride of Indra posture.

In the open posture she has her head low so as to raise the middle of her body. Saliva or other lubricant should be used to facilitate penetration.

In the second posture the thighs are raised and parted.

The bride of Indra crosses her feet on her thighs. This is the best position for a large man and a small woman.

For inferior unions there are four variations: stretched, pressed, entwined, gripped.

In the stretched position the man and the woman have their legs stretched out. They may lie flat or on one side, the man being on his left side.

In the pressed position the woman presses the

man with her thighs.

If she crosses one thigh over him, that is the entwined position.

If she contracts her yoni on the lingam, that is the gripped or equine union.

Sauvarnanabhi adds the following:

When the woman puts both her legs on the man's shoulders, that is the gaping position.

When she raises her legs upright, that is the upturned position.

If the man holds the woman's legs on each side of his waist, that is the gripped position. It is the half-grip if only one leg is raised.

When one of the woman's legs is on the man's head and the other on his hip, that is knocking a nail in.

If the woman's feet are drawn up onto her body, that is the crab position.

If she raises her legs and crosses them, that is making a packet.

If the man, during connexion, turns right about without withdrawing, that is the rotating position.

It is easy and convenient, says the same author, to practise all these positions while bathing, but Vatsyayana condemns all such as contrary to religious teaching.

When a man and woman have intercourse on foot, resting against a wall or pillar, that is the leaning posture.

When the man with his back to the wall raises and supports the woman so that she sits on his hands, while she puts her arms round his neck and her legs round his waist and rocks herself by pressing her feet against the wall, that is the hanging posture.

When the woman goes on all-fours and her lover approaches her from behind, that is the cow posture. In this position, all those caresses which are ordinarily practised on the front of the body can be done on the back. There is much religious merit in this posture.

So also it is possible to imitate the methods of the dog, goat, stag, elephant, ass, and stallion.

When a man caresses two women at once, that is the double union. In this case two women lie on the bed on one another like two lovers, and the man penetrates them alternately.

An ingenious man will multiply the different modes and postures by imitating animals and birds, for these different methods used in accordance with local custom, inspire women with love, friendship, and respect,

PART 2. CH. 7.

On the different ways of hitting, and the appropriate sounds.

The blandishments of love are a manner of battle in which the stronger wins the day. In order to assist in the fight there are several forms of hitting.

The parts of the body which should be operated on are the shoulders, head, between the breasts, back, pubis, hips, and buttocks.

Hitting may be with the open palm, the back of the hand, the hollowed palm, and the fist.

When a woman is struck she makes a variety of sounds, called thundering, cooing, weeping, hissing, dût, and phût. She may also call on her mother, or ask to be left alone. To such exclamations may also be added sounds like the buzzing of bees, the cooing of doves, the call of the cuckoo, the chatter of the parrot, and so on.

Blows with the fist are given on the woman's back when she is sitting on the man's knees. She returns the blows and pretends to be angry, at the same time making a cooing or sobbing sound.

Light blows are given between the breasts with

the back of the hand during intercourse. These increase in rapidity as passion develops, and such sounds are made as one wishes.

When a man hits the woman's head with his hollowed palm, he makes the sound phût.

A woman will always make a hissing sound at the beginning of love's contest.

When a woman is aroused who is not used to hitting, she will call for her mother or father, and ask to be let alone, and she will moan, and rumble, and weep.

Towards the end of the union, the palms should be pressed heavily on the woman's pubis, flanks, and breasts, and she will emit a sound like that of a goose or a quail.

The use of the fist is to be deprecated, as many accidents have happened, some mortal, from its use.

PART 2. CH. 8.

On women who play man's part.

Certain physical conditions which may effect one of the lovers, such as fatigue in the man after long efforts with no result, may decide the woman to play the active part, or she may be led thereto by a desire for change, or mere curiosity. There are two cases: that wherein the woman, during connexion, turns right over the man without interrupting the pleasure, and that wherein she adopts the man's position from the start.

In this latter case, with flower-trimmed hair and smiles and sighs, she presses her breast against her lover's, kissing his head and using all those blandishments which he is wont to use, and saying the while: 'You have been my master up to now, but now it's my turn.'

Of this congress there are three divisions:

The contrary position, when the woman lies straight upon the outstretched man, her breast on his, her hands round his waist, and her hips moving briskly.

The bee's posture, when the woman squats on the man's thighs, closes her legs firmly and, mov-

There are seven different kinds of love.

It is spontaneous love when two lovers love and unite in sympathy and mutual desire. This union takes place between lovers of equal birth.

It is a union of ardent love when a man and woman have been in love some time and have found it difficult to meet, or have been on a journey, or have become reconciled after a quarrel.

It is love which is yet to come, when love is only just awakening.

Artificial love is it when no desire exists and when all sorts of accessory means are required to stimulate passion, or when the thoughts of the persons are elsewhere.

When one of the partners imagines himself or herself to be in another's arms, that is transmitted love.

Physical love is that of a man with a water-carrier or a low-caste woman. It lasts no longer than is necessary to satisfy the man's physical needs.

Love between a courtesan and a peasant, or between a man of good education and a peasant woman is deceptive love, unless the woman is very beautiful.

A woman who loves a man will not tolerate the mention of a rival before her, nor will she allow him to call her by another woman's name. When that does happen, there is a quarrel; the woman gets angry, and cries, and tears her hair, throws

herself down, and pulls her ornaments off. The man will try to pacify her with kind words; he will pick her up and seat her on a chair, but she will get angrier still and will push him away. She will get hold of his hair and pull his head down and kick him on his legs and chest and back; she will go towards the door of the room as though to depart; she will halt on the threshold and burst into tears.

Presently, when she considers that her lover has done by his words and acts all that he can to reconcile her, she will appear to be satisfied and will hold him tightly in her arms and show him that she wants to prove that she is willing to forget everything.

When the woman lives apart and the two lovers have parted in anger, she lets him know that it is all over between them. He will then send her apologetic notes till she gives in and returns to him and stays the night.

PART 3. CH. 1.

On the acquirement of a wife.

A man ought to marry within his caste, with a virgin who is rich, noble, and beautiful, and who is at least three years younger than he is. Such a girl should be one of pleasing face, whose eyes are soft and liquid as a fawn's, whose teeth are pearls, whose hair is black as night, whose belly is gently domed with with indrawn navel, whose thighs are strong and columnar, fit to support the field of strife, whose walk is slow and rhythmic, and whose voice is like the nightingale's.

But avoid the girl who comes of a bad family, whose complexion is bad, whose name is ugly, whose nose is snub, whose navel is outstanding, who is neither man nor woman, whose ears are big and whose voice is harsh, whose health is bad and whose hands and feet sweat.

When the moment has come for marrying a girl, the parents should take her about as much as possible, welcome those who come with their parents to ask for her hand, and present her in the best possible manner.

When the demand is made by go-betweens, the

girl's parents will invite these to bathe and dine; they will not hurry to reply, but will hide their haste.

The suitor should retire if he notices any inauspicious signs, for example, if the girl is asleep, or weeping, or absent from home.

The suitor should claim the help of his friends to persuade the parents; they should belittle his rivals and belaud him, especially in such things as please the girl and her mother. One of the friends, disguised as an astrologer, should foretell the future riches of the suitor, pointing out the favorable signs, the good influence of the planets, and other such auguries. Other friends will try to make the mother jealous by saying that other girls are after the man, although that may be false.

When the parents have agreed, the marriage will be arranged according to the prescribed rites.

PART 3. CH. 2.

On inspiring the girl with confidence.

When the prescribed rites and ceremonies after puberty are terminated, and on the night of the tenth day only, the husband will remain alone with his wife. Flower-like is she yet and must be used with care. Tender words are her due, and gentlest caresses. She is taken gently in the man's arms as love dictates and fondled with loving care. Caresses start at the top of the body, because this is easier and simpler.

If the girl is timid and completely ignorant, and if he is not yet familiarized with her, he will let darkness aid his caresses. If she offers no objection, he will put a betel leaf in her mouth, pleading eloquently for its acceptance, and, if need be, he will fall on his knees, for no woman, however timid, repels a man who pleads on his knees.

When giving her the betel he will kiss her softly and tenderly on her lips. He will get her to talk by asking her questions about things concerning which he pretends to be ignorant. If she makes no answer he will not affront her, but will repeat his questions and flatter her into replying.

By dint of trying he will get her to respond, at any rate with a nod. When he goes on to ask her if she loves him and wants him, she will remain silent a long while; then, as a result of being pressed, she will answer with a nod.

A female friend, present for the purpose, may reply for her, going farther even than she would herself, and causing her to smilingly protest, though giving at the same time a sign of consent.

If the girl is familiar with her husband she will put a wreath of flowers round his neck, and he will take advantage of this to touch her breasts and scratch her. If she stops him, he will say: 'I wont do it again if you'll put your arms round me.'

When she is in this position he will stroke her neck and shoulders. From time to time he will seat her on his knees, crush her breasts to him, and try to persuade her to a closer embrace. If she will not give in, he will threaten to mark her and himself with his teeth and nails and declare that it was she who did it.

On the following nights, as the girl offers less and less objection, he will caress her whole body and cover her with kisses. He will touch her thighs and gently squeeze them. From there he will stray to her groins; if she pushes his hand away he will ask what harm there is in it, and he will get her to let him go on.

Having obtained this favour, he will touch her

pubis; then he will take her belt off and unfasten her undergarment, and rub her thighs, which he will have uncovered. All sorts of excuses he will make for so doing, but he will refrain from the final step. Then he will instruct her in the sixty-four ways of making love and swear eternal fidelity.

Then when the blandishments of art have overcome her timidity, he will consummate the union and enjoy her without raising her fears. Thus he will gain her love and confidence.

Success requires neither submission nor violence on the part of the man. A woman despises a man who pays too much attention to her refusals; on the other hand, she will hate the man who violates her feelings through ignorance of the art of love.

PART 3. CH. 3.

On courting, and the manifesting of feelings by outward signs and acts.

A man who is poor in money but rich in qualities, a man of lowly birth and mediocre qualities, a rich neighbor, a young man dependent on his family, such men can only marry a girl they have courted from childhood.

Thus a boy who lives with his uncle will try to make friends with his uncle's daughter, or with some other girl in the house or in the houses he visits, even though the girl should be promised to someone else. This is worthy conduct in every case, for it leads to the accomplishment of Dharma.

When a youth has fixed his choice on a girl he will try in every way to please and amuse her. When he perceives that she is fond of him he will devote himself entirely to satisfying her tastes and desires, offering her flowers and wreaths for her head, and ornaments for her ears. He will also enlist the help of her foster-sister, and will instruct his beloved in the arts of love, and belaud his talents therein.

He will take great care to be always well-dressed

and groomed, for girls are attracted by those of their friends who are well turned out and of good appearance.

A girl betrays her feelings by such signs and acts as the following. She will avoid looking straight at a man, and be embarrassed when he looks at her. On some pretext or other she will show him her limbs; she will steal a look when he leaves her, drop her eyes when he speaks to her, stumble in her replies and drop words out. She likes to be in his company, talks to his followers in a special way to attract his attention, avoids leaving the place where he happens to be, finds excuses for making him presents, tells him long-winded tales to lengthen the conversation, kisses a child which she takes on her knees, is gracious and drole when her maids say amusing things before the man, shows deference and respect to his friends, is kind and attentive to his servants, listens keenly to them when they speak of their master, makes opportunities to call at his house, avoids being seen by him when not at her best, sends him jewels and flowers which he has asked to see, always wears the things he has given her, and is desolate when her parents speak to her of some other suitor.

PART 3. CH. 4.

On the things a man should do to be assured of the possession of a girl. On the things a girl should do to dominate and subdue a man.

He who has recognized by external signs what a girl's feelings are for him should do all he can to win her. He will capture a young girl by childish games, an older girl by the arts of Kama, and a young lady by ardor and tenderness.

When a man is assured of a girl's heart, it is for him to obtain possession.

When he is with her at some game or exercise, he should take her hand with marked attention; he should embrace her as described in the *Sutra*. He will tell her his hopes, his fears, his ambitions; he will draw her attention to buds and flowers which exhibit the renewal of life. He will say how he has dreamed of being with someone resembling her.

When seated beside her at a meeting or play, he will hold her hand awhile and put his foot on her's. If he is not repelled, he will take her foot in his hand and draw his fingers between her toes. Whenever he makes her a gift or receives one from her,

he will make manifest to her his love and esteem. He will splash her with the water that has been brought to rinse his mouth.

When alone and in the dark he will caress her lovingly, but without upsetting or annoying her.

'I have something I want to say to you alone.' And he will lead her aside and, more by gestures than by words, he will display his feelings. If they are at her home he will pretend to be ill and will ask her to make him some remedy which will be sure to do him good.

Whenever she leaves him, he begs her to come again soon; and when, grown familiar, she renews her visits, he talks to her incessantly, for however much a man may love a woman he will never win her except by fair words at appropriate times.

When a man is unable to succeed by his own efforts he will enlist her servants or foster-sister. He will use every effort to meet her at public or private gatherings, and when he gets her alone he will use all his arts to possess her. In the right place and at the right time a woman never resists the man she loves.

When a girl endowed with good qualities and a good education belongs to a family of no position and, on this account, is not sought in marriage by a man of her own caste: or when a girl who observes the rules of her family and caste is an orphan and has no relations to look after her, she must

look for a husband herself.

She will try to ensnare a strong handsome man, or even a man of scanty brains who might be persuaded to marry her without his parents' consent.

She will employ every method to captivate him and will see and entertain him frequently. Her mother also will make use of her friends and foster-sister to arrange frequent encounters, either at the friends' houses or elsewhere. The girl, on her part, will try to be left alone with him from time to time in a safe spot, and she will give him betel and flowers.

She will let him see her accomplishments in love's affray, how well she can rub and scratch and mark with the nails. She will talk about whatever interests and pleases him, and discuss with him the best way of winning a girl's heart.

A girl in love never ought to be the one to make the first advances. Her part is to make the man run after her. She may allow him a few intimacies, but will pretend not to notice his feelings.

When he tries to kiss her she will not at first submit; when he asks for a closer embrace, she will not consent. All she will allow, and that with great similitude of resistance, will be a hasty touch, and she will resist and further attempt.

Only when she is quite sure of his love will she give herself to him, and then only on condition of marriage. Then is the time for her to tell her friends.

PART 3. CH. 5.

On the different forms of marriage.

When a girl whom a young man has courted is entirely his, he behaves with her in public as if she were his wife. He gets a consecrated fire from a brahman, strews the ground with holy grass, makes an oblation to the fire, and gets married according to the religious regulations relative to this form of marriage. There are no witnesses.

After the ceremony the man informs the girl's parents of the accomplished fact. Such a marriage before the consecrated fire is indissoluble. All the other relations are also advised and their consent solicited. This is the ceremony of the Gandharvas.

When a girl will not give her consent, the man gets her by one of the following methods.

Through the agency of a go-between he will attract the girl to his house and, when she is there, he will send for the consecrated fire and proceed as described above.

When the girl he desires is to marry someone else, he sets the girl's mother against his rival and then, with her help, he gets the girl into a friend's house and proceeds as before. These methods are

akin to the first, and the girl may be considered to give tacit consent.

When with the connivance of the girl's foster-sister he drugs her and takes her to a lonely place and defiles her, afterwards proceeding with the above-described ceremony, that is a vampire's marriage.

When a girl goes to a public garden or a nearby village and her suitor attacks her guardians and drives them away or kills them, and then proceeds with the marriage, that is the Kshatriya method.

The modes of marriage here given are in a descending scale of worthiness, and the best should always be tried first.

PART 4. CH. 1.

On the mode of living of a virtuous wife, and her conduct during her husband's absence.

A virtuous wife conforms to her husband's wishes as though he were a god. With his approval she takes the care of the house on herself. She will see to the cleaning, the control of servants, the arrangement of the garden and the choice of the flowers and vegetables. She will see that his meals are well-served and tasty, that no unseemly noise disturbs his repose. With her own hands she will wash his feet. She will bring what he needs for the religious rites of the household and will watch over the altar of the family gods, for nothing holds a man's affection more than such care. She will entertain good relations with her husband's family, but will shun beggars, loose women, thieves, fortune-tellers, and religious spongers.

When her husband desires her company in private, she should don a parti-colored dress, and jewels and flowers. But her ordinary dress will be plain and scanty.

If she have cause to feel affronted at his behavior, she will not reproach him, whatever she may

feel.

She will keep his secrets and give him every help when he is obliged to go away on business.

She will wear only such ornaments as are lucky, and will honor the gods. Only funerals and family feasts will take her from home. Her husband's interests are her's.

When her husband returns from travelling she will receive him in her ordinary attire, so that he may see how she has lived during his absence. She will give him a present, and such objects as can be offered to the gods.

It is thus that a virtuous woman, wife, or re-married virgin, or concubine should live, always devoted to the man to whom she is united, and doing all she can to merit his praise. Such women possess Dharma, Artha, and Kama, and generally retain their husbanb's love.

PART 4. CH. 2.

On the conduct of the oldest wife towards the other wives of her husband, and that of the youngest wife towards the others. On the conduct of a remarried virgin widow; on the wife rejected by her husband; on the women of the king's harem; and on the husband who has more than one wife.

A man may take other wives during the lifetime of his first wife for the following reasons: insanity, bad character, aversion for her husband, sterility, absence of male offspring, incontinence.

When the wife is sterile or sonless, she herself should persuade her husband to get another wife. She will allot her a position higher than her own, consider her as a sister, prime her with good advice, treat her children as though they were her own, and act in a similar manner towards her servants, friends, and relations.

When there are several wives, the oldest will ally herself with the one nearest her age and rank, and will try to set the displaced favorite against the one who has taken her place, and, without compromising herself in any way, she will denounce the favorite as being wicked and quarrelsome.

If the favorite quarrels with the husband, the first wife will pretend to sympathize with her, and will do what she can to augment the disagreement. But if, in spite of all her efforts, the husband continues to love the favorite, she will change her tactics and do all she can to conciliate them in order to avoid falling into disgrace herself.

The youngest wife will look on the oldest as her mother and will make no one a present, not even her parents, without informing her. She will tell her everything, and only with her permission will she approach her husband. She will never divulge what she is told, and she will treat the other's children as if they were her own.

When she is with her husband she will study all his wants, but will never speak to him of the chagrin she feels because of a rival.

She will be content to receive in secret any special marks of his affection, assuring him that she only lives for him and his love.

Neither through anger nor pride will she speak to the other wives of her husband's love, for a husband hates to have his private affairs revealed.

She will hide as much as possible from the first wife her efforts for captivating her husband. If the first wife has lost the husband's favor, or if she has no children, she will interest herself in her situation and persuade her husband to do what he can for her.

As the remarried virgin has had, before her second marriage, a freer existence and a greater knowledge of what marriage means than a girl has had, she will bring to her new husband more experience of pleasure and more worldly tastes. If, later, they separate, she will only retain such of her husband's presents as she received in exchange for her's though if he is the cause of the separation she will keep all. She will take an equal place with the other wives, but she ought to show herself superior to them in her knowledge of the art of love.

She will not make friends of the other wives, but will prefer the friends and servants of the house. She will accompany her husband to feasts, gatherings, and pleasure parties, and will persuade him to give parties also, she herself taking charge of games and amusements.

A woman who has lost the favor of her husband and who is tormented by the other wives will ally herself with the favorite and look after all her husband's children. She will curry favor with his friends and use their good services to keep in with her husband. When he is lying down she will only approach when it is his pleasure; she will never resist him or thwart his wishes. Should her husband quarrel with one of his wives, she will try to reconcile them; and if he should wish to see some woman in secret, she will aid and abet him. At the same time she will study the weak points of her

husband, though telling no one. In fine, she will do all she can to make him think well of her.

The king's wives live in idleness and luxury, and they are exempt from doing anything fatiguing. They frequent feasts, concerts, plays, and are treated with honor and every indulgence. They are not allowed to go out alone, and only such women are allowed in the harem as are known to the attendants.

Women attached to the service of the harem carry to the king every morning presents of flowers and garments from his wives. In return, the king gives the remains of his religious offerings to his wives.

In the afternoon the king dons all his finery and visits his wives, who are all decked out to receive him. He greets them all and assigns them their places, and then engages in a lively chat. He then visits the remarried virgins, the concubines, and the bayaderes, each in her private room.

When the king has had his siesta, the lady-in-waiting whose duty it is to indicate the wife with whom he will spend the night now visits him, accompanied by this wife's servants and those of the wife who has had to be passed over on account of indisposition. These servants bring offerings of perfumes and flowers from their mistresses, marked with the seal of their ring, and they explain the reason of their coming. The king accepts the of-

fering, thus signifying his approval of the choice.

A man who has several wives should be gallant with all alike. He should watch over their conduct and never reveal to any one of them what happens in his relations with the others. He ought never to allow them to speak of their rivals or to run one another down. One he will please by his confidence, another by his particular attention, another by his compliments, but all will share his social pleasures, and the same respect will be shown to their various families.

A wife who has a good disposition and whose conduct conforms to that laid down in the *Kama Sutra* will keep her husband's love and triumph over her rivals.

PART 5. CH. 1.

On relations with other mens' wives. On the characteristics of men and women, and why women resist mens' overtures. On the men who are successful with women; and on the women who are easily conquered.

It is permitted to have intimacy with the wife of another if there is danger of the man dying for love of her. The intensity of such a love has ten degrees: gazing, day dreaming, obsession, loss of sleep, loss of flesh, avoidance of amusements, loss of decency, madness. collapse, death.

By these signs one may know whether a girl is or is not impressed by a man: by her conduct, her conversation, and her bearing.

Gonikàputra states that male beauty will always impress a woman, and female beauty a man, but divers considerations prevent further action.

When a woman is in love she cares neither for right nor wrong. She does not seek to make the conquest of a man from personal interest. When a man courts her, her first movement is to repel him although she wants him, but she succombs to his reiterated requests.

On the other hand, a man who is entangled will dominate his passion by scruple or reason, and, although he may not be able to get the woman out of his mind, he resists even when she gives him an opening. Sometimes he will approach her, but if he fails he will give her up. Often when he succeeds he becomes straightway indifferent.

A woman may veto a man's advances for the following reasons: attachment to her husband, fear of having bastards, lack of opportunity, dislike of the method of approach, difference of rank, uncertainty as to the man's goings and comings, fear that the man loves another, the thought that he puts his friends first, fear of indiscretion, timidity as regards a man who might be too powerful or too clever, fear of his passion if she is a gazelle woman, the thought that they were once friends, contempt for his lack of breeding, doubts as to his reputation, scorn because he failed to realize her love for him, doubts as to his equipment if she is an elephant-woman and he a hare-man or cold, fear that some harm might come to him through her, doubts as to her own charms, fear of being found out, fear that he may have been sent by her husband to test her fidelity, doubt as to whether the action is right.

The following men are successful with women: those who understand the art of love, tale-tellers, men used to the company of women, wheedlers,

generous men, fine talkers, those who are able to satisfy their desires, those who have never loved before, go-betweens, those who know their weak points, handsome men, voluptuaries, their foster-sisters' lovers, widowers, men about town, bull-men, heroes, men who know more than their husbands, well-dressed men.

The following women fall easy victims: those who are always on the doorstep, gossips, those who eye every man, scandal-mongers, those of doubtful caste or family, those too fond of company, actors' wives, widows, poor women, pleasure seekers, vain women, those who consort with loose women, grass widows, those whose husbands have taken a second wife without sufficient reason, barren women, neglected wives, those who have married beneath them, wives of old men, those having depraved husbands, and jealous, lame, dirty, timid, greedy, old, and evil-smelling women.

PART 5. CH. 2.

On accosting a woman, and on the efforts to be made to conquer her.

When a man wants to enter into relations with a woman he will do all he can to be seen by her, either by going to her house, or receiving her at his, or meeting her at the house of a common friend, or at meetings, sacrifices, fairs, funerals, or garden parties.

Each time he meets her he will let her see where his feelings are : he will pull his mustache, bite his bottom lip, or finger any ornament he may wear. When she looks at him, he will speak of her and compare her with other women. When, in her sight, he is seated beside another woman, he will pretend to be bored, distracted, tired of his companion. He will enter into conversation with a child and address remarks to it which are really meant for the woman he desires, although he will make it appear to refer to someone else, and, in this indirect manner, he will manifest his love without appearing to do so.

He will trace figures on the ground which have reference to her. He will let a child take some betel

nut off his tongue, and chuck it under its chin.

If she is nursing a child he will play with it and give it a toy, and then take it back, as an excuse for talking to her. Having got to know her, he will call at her house and be introduced to her parents, and talk aloud of love so that she may hear.

He should leave some articles in her charge and return from time to time to fetch some of them. He will give her presents of scent and betel, and will introduce her to his wife. To multiply the occasions for seeing her, he will arrange for the two families to have the same blacksmith, jeweler, basket maker, sweeper, and washerman. He will then be able to make visits quite openly, to talk business with her.

Whenever she has need of any money, or wants to learn one of the 64 arts, he will let her plainly see that he wants to help her. And never on any occasion will he contradict her.

If, when a man has made a woman's acquaintance, she betrays her love by external signs and gestures, he will press his suit; however, with a virgin, he will use delicacy and precaution.

When he has overcome her timidity he will exchange presents with her, which should be of considerable value. He will ask her to wear his flowers in her hair or carry them in her hand, and then he will lead her aside and kiss and embrace her.

When the moment arrives to exchange betel and

flowers, it is time to hug her close in an intimate embrace.

When courting one woman it is not right to have thoughts of another; but when success has crowned your efforts and your pleasure has run its course, then is the time to make a few presents and turn your attention elsewhere.

PART 5. CH. 3.

Examination of the state of mind of a woman.

When a man is out to make the conquest of a woman he should be able to judge her state of mind.

If she listens to his blandishments but gives no signs of her intentions, he should have recourse to a go-between.

If after a first meeting she turns up better dressed at the next, or if she seeks the man out in a lonely spot, he can be sure she will offer only a feeble resistance.

A woman who encourages a man and then puts him off is a deceiver; but, seeing how changeable a woman can be, she may end by giving in if persistence is used.

When a woman flees a man's attentions and, out of respect for him and herself, avoids meeting or being alone with him, he may overcome her, but it will be with great difficulty. He might employ a go-between.

When a woman happens to be alone with a man and touches his foot, and then from fear or indecision pretends she has done it by accident, he may overcome her by such efforts as the following: if

by chance he should go to sleep by her side he should put his left arm round her and notice whether she pushes it away when he wakes, or whether she seems as though she would like him to do it again. In the latter case he will embrace her still more closely, but if she now pulls his arm off and gets up, but yet in no way changing her bearing with him, he will have the right to conclude that he bas made her conquest. If, however, she goes away, he will send a go-between after her. If she comes back, he may assume she consents.

When a woman offers a man a chance to show his love, he should seize the opportunity. Here follow the signs by which she manifests her love: she will call on the man without being asked, she will contrive to meet him in lonely places, she will stammer when addressing him, her fingers and toes will be sweaty, she will blush when she sees him, she likes to stroke his head and body, she will only use one hand for stroking and the other for embracing, she will let her hands rest on his body as though she was tired, she will rest one hand on his body and let him take it between his legs, and when she has resisted one day till the man can stand it no longer she will return next day to start afresh.

When a woman neither encourages nor avoids a man, recourse should be had to a go-between.

PART 5. CH. 4.

On the duties of a go-between.

In the case of a woman whom one rarely sees or with whom one is not yet acquainted, one may enlist the aid of a go-between.

A go-between gets a wife's confidence by conforming to her humours and wishes, and then trying to make her hate and despise her husband. She begins by such artful talk as receipts for having children, while telling her all the gossip about other married women, at the same time praising her beauty, cleverness, generosity, and good-nature. Then she will say: 'What a misfortune that a woman like you should be afflicted with such a husband. Dear lady, he isnt fit to be your servant.'

Then she will go on to speak of his coldness, his jealousy, his dishonesty, his ingratitude, his foolishness, his awkwardness, and his aversion for pleasure. If the man is a hare-man, and the woman a mare- or elephant-woman, she will make the most of his inferiority.

Once the husband swept aside, the go-between will speak of the devotion and love of the suitor. When the affair is on the way, she will say: 'Dear

lady, as soon as he saw you, this young man lost his senses; the poor creature has a very tender heart and is suffering cruelly and may probably die.'

If the young wife listens with favor, the go-between will carefully note her expression when she calls the following day, and will take up her talk about the lovesick suitor and tell her of the loves of Indra and Ahalya, of Avimaraka, of Sakuntala, and of others.

Then she will praise the young man's strength, his talents, and his skill in the art of love; she will tell her also how some great lady has fallen to his charms, even though this may not be true.

Meanwhile the go-between will watch the wife's demeanor; if this is favorable she will know she is welcome.

The wife will soon begin to tell the go-between all her troubles; she will be pensive and will sigh; she will make her presents and, when seeing her off, will express the wish to see her again, saying: 'How can one who uses such fine words say such naughty things!' She will discuss the crime she will be committing if she sees the man, will say nothing of the fact that she has already seen him, but will prompt the go-between to question her on this subject. She will make fun of the suitor's longings, but will show no ill-will.

When the lady has thus manifested her feelings

the go-between will bring her pledges of love, such as betel nuts and leaves, scents, flowers, rings, all bearing tooth and nail marks. On a garment which he will send will be a saffron imprint of his hands clasped in a transport of love.

The go-between will at last persuade her to send some kind presents in return, after which an interview will be arranged.

Bàbhrava suggests that the best time is when other people are busy with feasts, or are bathing, or occupied with some public calamity. But Gonikàputra thinks that these interviews should be at the house of a woman friend, or of a beggar, of a fortune-teller, or ascetic. Vatsyàyana decides quite simply that they should be in a place of easy access and exit, so that there may be no awkward encounter.

Go-betweens should possess the following qualities: skill, audacity, keen judgement, shamelessness, ability to judge the value of whatever is said or done. They are classified as follows: she who has noticed that two people are in love and spontaneously gives her services: she who sets out to find a man whose mistress she wants to be, or who, being charged with a mission, works for herself: the married woman who acts for her husband: the woman who simply carries messages: the woman who delivers letters in bouquets: the woman who carries messages which will only be under-

stood by the person for whom they are meant.

Messages brought by such a woman are said to have been brought by the wind.

A fortune-teller, a maid-servant, a beggar-woman—these are always skilful as go-betweens. They know how to set people against one another, and how to praise a woman's charms and skill in the art of love.

A skilful go-between can get a man a woman he had never thought of, or of whom he would never have dared to have thought. She can also restore peace between man and wife, whatever the cause of the rupture.

PART 5. CH. 5.

Royal intrigues.

Kings and ministers do not visit their subjects' houses. Their actions are closely studied and copied; consequently they ought not to do anything in public which could be censured. 'A king who watches over his people will respect other mens' wives.'

When a king thinks well to overcome this scruple, he will act as hereinafter described.

At certain times of the year women of the towns and villages visit the harem, spending the night there in conversation and amusement, and leaving in the morning. A woman in the king's service who knows the visitor desired by the king, will persuade her to have a look round the palace before going away. While this happens she will do all she can to persuade her to oblige the king. If she gets a refusal, she will show no sign of displeasure, but will pass on the presents which the king has ordered to be given. She will then accompany the visitor some distance from the palace and speed her with loving words.

The person desired by the king may also come

to the harem on the invitation of one of his wives who will have made her acquaintance through her husband or one of the maids. The king's confidant will handle the affair as described above.

Or the king's premier wife will get the desired woman to the palace on the pretext that she requires lessons in some art.

Or if this woman's husband is in fear of the king or a minister, she will get her to the palace to plead for his protection.

The same method will be used if the woman's husband is in want, or if he aspires to some office, or is repudiated by the members of his caste, or if he is a spy.

If the woman desired by the king lives with a man who is not her husband, the king will have her arrested and condemned to slavery, and then put in the harem.

If the woman is married, the king's ambassador will denounce the husband. The wife will then be imprisoned, as being the wife of an enemy of the king, and she will be put in the harem.

A king should beware of visiting a subject's house for an amorous intrigue, as several kings have paid for such imprudence with their lives.

Certain local customs favor royal amours.

In Andhra the king has the right of the first night.

In Vatsagulma the wives of the ministers wait

on the king at night.

The Vaidarbhans send their best-looking women to spend a month in the royal harem.

In the western region, those who have beautiful wives offer them to the king's ministers.

The women of Surashtra enter the king's harem either singly or in groups.

PART 5. CH. 6.

On the women of the royal harem.

Harems are closely guarded and no strange man can enter. As a solitary husband is unable to satisfy the women, they are driven to seek artificial aid They dress up their foster-sisters, friends, or slaves as men and seek appeasement with bulbs, roots, or phalli; or they will embrace statues of men. In analogous situations men will employ inverse methods.

Sometimes, and with the help of their servants, the women of the harem will introduce men dressed as women. Such men will be told wonderful tales of their good luck, of the beauties of the palace, and of the facilities for getting safely in and out. They will be shown where to climb, which doors to use, which corridors to go along, and how to dodge the guardians. But the emissaries ought never to deceive a man about the risks, as he might easily lose his life, and it is doubtful whether it is worth the risk.

If a man decides to risk the adventure he should take stock of the entrances and exits, whether a wall or garden surrounds the harem, whether the

sentinels are alert, and whether the king is away. In this latter case he will wander about the place, get to know the sentinels, and make friends with the servants of the harem, who may well know his object.

Finally he will engage a go-between who has access to the harem, and will find out who are the king's spies.

Should the go-between not be able to enter the harem, he will take up a position where he can see the woman he loves. If the spot is guarded by sentinels he will disguise himself in the dress of one of the harem maids.

When the woman looks his way he will let her know his feelings by gestures and signs; he will show her drawings of double meaning, and flowers, and rings.

Having noted her response, he will now try to get in the palace. If he knows a place where she walks, he will hide there and go in the harem as though he were one of the guardians.

He might also enter and leave rolled up in a carpet or blanket, or he might make himself invisible. As thus: let him rub his eyes with a collyrium made by mixing in water equal parts of the ashes of a mangosteen, snake's eyes, and gourd. There may also be an underground passage he may be able to use, or he may get in during the full-moon feast when the whole palace is upset.

Young men are introduced to the harem and also let out when new furniture is being taken in, or when the household is giving a party, or going to one.

The women of the harem know each other's secrets and, as they are all of one accord, they help each other. A man who is favored by all the wives will be able to go and come without much risk of discovery.

In the western region, the harem is not closely guarded, and women having access thereto facilitate the entrance of many young men.

In Abhira the king's wives give themselves to the guards of the kshatriya caste.

In Vidharba the sons of the royal spouses have free access to the harem, and they frequent every woman but their mother.

In Striràdjya the king's wives have men of his caste and family for lovers.

In Gauda they give themselves to brahmans, friends, and slaves.

In the Himàlayas, bold men will bribe the sentinels and enter the harem.

In Vanga and Kalinga the brahmans will openly enter the harem with presents of flowers for the women. They will chat to them behind the curtain and, from sweet words pass on to sweeter things. In the eastern region, women will introduce nine or ten men at a time.

PART 6. CH. 1.

Why courtesans have dealings with men; on entering into relations, and the kind of man to be preferred.

When a courtesan loves the man to whom she gives herself, her actions are natural; when, on the other hand, she thinks of nothing but money, they are artificial and forced. In this case, however, she ought to behave as if she really loved, for men have confidence in the women who appear to love them. When protesting her love, she should appear to be disinterested and, so as not to compromise her credit, she should not use underhand methods for getting hold of money.

A courtesan should stand at her door, well-drest, but not too conspicuous, and she should allow herself to be judged by passers-by like an object set out on a stall. She should make friends with those who can help her steal men from other women and get rich, or who can protect her from insults and vexations. Such are guards and police, ushers of the courts, astrologers, money lenders, learned men, masters of the 64 liberal arts, buffoons, boatmen, florists, shopkeepers, washermen, barbers, beggars, and anyone else who can serve her turn.

The men she can take solely for their money are: independent men, young men, rich men, public officials, men in safe jobs, fops, braggarts, eunuques who dissimulate their condition, men who hate their equals, generous men, men in royal favor, lucky men, those who brag of their wealth, self-opinionated men, men of doubtful status, the only sons of rich parents, ascetics tormented by the flesh, brave men, the king's doctor, old customers.

A courtesan can have relations for love or vanity with the following: men of high birth, learned men, scholars, poets, raconteurs, eloquent and expert men, soothsayers, wits, persistent men, good-tempered men, men who are good company, rhymsters, strong healthy men, sober men, lady-killers, men who never get jealous.

As to the courtesan, she should be beautiful and bear on her body signs of good augury. She should like good qualities in men, but should look after the money. She should take delight in those unions based on love alone, but confine them to men of her own caste. She should seek to augment her experience, be liberal, and practise the arts.

Money should be her principal object, and she should not sacrifice it for love, but she should carefully consider other advantages which are to be gained.

When a lover calls to see her she should give him some betel, flowers, and perfumes. After hav-

ing shown him her skill in the liberal arts she should amuse him with her conversation, and give him a few love-tokens in exchange for his presents to her. Then is the time to exhibit her skill in the art of love.

PART 6. CH. 2.

On a courtesan who lives with a man as his wife.

When a woman lives with her lover she should live like an honest woman and do all she can to please him; she should give him pleasure without getting attached, though appearing to be attached.

This is how she should behave. She should claim that she has to keep her mother who is violent and greedy, and, if she has no mother, she should get a servant to play the part. The mother should show aversion to the lover and try to get the girl away. This latter will make great show of chragin, sorrow, and fear, declaring that she dare not disobey her mother. Then she will say that she has persuaded her mother that she is ill, and that she has taken the opportunity to come and see her.

To captivate the man, she will send her servant to get the flowers he wore the day before and wear them herself as a mark of affection. She will also beg for his leavings of betel, will praise his skill in coitus and the methods of Kama, and take lessons from him to augment his pleasure. She will keep his secrets, and will tell him hers, and will never

lose her temper.

In bed she will show herself well-disposed. When he turns towards her she will fondle him, and kiss and embrace him during his sleep. She will look at him with reproachful eyes when he gets absorbed in his thoughts and forgets her. When she meets him, or when, from the street, he looks at her as she stands at the door, she should appear neither too bold nor too timid. She will share his loves and his hates, his sadness and gladness. She will manifest curiosity to see his wife, will avoid sulking, will pretend to be jealous about tooth and nail marks which she herself has made, will speak but little of her love but will show it by acts, will be silent when he is asleep or drunk or ill, will listen carefully when he tells her of his exploits, will make witty replies, will listen to everything except praise of her rivals, will take his hand and put it on her breast and swoon at the thrill of his touch, will sit on his knees and go to sleep, and wish to bear him a child and then die.

When her lover goes on a journey she will make him swear to make haste back and, during his absence, she will omit her religious duties and wear none of her jewels except such as bring good luck. If he is away longer than he said, she will try to foretell the moment of his return. When she feels gay and has propitious dreams she will say he will soon be back, but if she feels sad and signs are

bad she will make an offering to the gods.

When at last he returns, she will worship the god Kama and make offerings to the other gods. After his first visit she will ask him to perform certain religious rites, which he will do if he still loves her disinterestedly.

Such is the conduct of a courtesan who lives with a man as his wife. These lessons are those of the learned Dattaka, and whatever is not written here can be devined by a skilful woman from the conduct of her lover, and verily he is a child in her hands.

PART 6. CH. 3.

On the methods of making money; on the signs which show that a man is cooling off, and the method of getting rid of him.

Courtesans get money from their lovers by both natural and artificial methods. Early teachers are of the opinion that, when a man gives a courtesan all the money she needs, she ought to be content, but the present writer is of the opinion that by using trickery she could double her takings, and ought to do so, so that whatever happens she will be all right. To this end she should use the following methods: ask for money for various purchases such as ornaments, food, flowers, scents, clothing, and then spend it, or exaggerate the price: praise him to his face about his intelligence: pretext the obligation of making contributions to public festivals: say that when going to his house her jewels were stolen by thieves or the king's guard: that she has lost his ornaments as well as her own: that her property has been destroyed by an accident: inform him by a third person as to her disbursements to get to see him: get into debt: quarrel with her mother about some expense in-

curred for her lover, and of which her mother disapproves: stay away from parties given by friends who have given her presents, because she is unable to give some in return: omit religious rites through want of money: engage artists to do something for her lover: give money to doctors and ministers for the same object: help old friends and benefactors: have to pay the wedding expenses of a friend's son: remind her lover that he used to be more generous: tell him how well paid other courtesans are: make a big show of resisting her mother who would have her find someone more generous: tell her lover that she has had better offers.

A courtesan should study the sentiments and disposition of her lover, and this is how he will be found to behave when about to quit: he will give the woman less or something different from what she required: will break his promises: will say he has done one thing and then do another: he will not satisfy her desires: he will speak secretly with servants; he will frequently sleep out on slender excuses: finally, he will be seeking the confidences of a former mistress's servants.

When a courtesan realizes the cooling-off of her lover she should salvage everything worth keeping by pretending it has been seized by a creditor. Then, if her lover is rich, she will be nice to him and treat him with respect, but, should he be poor, the quicker she leaves him the better.

Let her blame and mock his habits and feelings, and laugh in his face and stamp her feet. Let her talk of things he is ignorant of, let her humiliate him, and seek the company of better-informed men. Let her show her contempt on every occasion, make fun of men who have his defects, show that she is unsatisfied in his attempts to please her, refuse her mouth for a kiss, deny him a close embrace, despise his bites and scratches, withhold her caresses, lie inert in coitus, ask him for coitus when he is tired, make fun of his attachment for her, say she is sleepy or about to go out when he desires coitus during the daytime, parody his words and gestures, laugh when he is serious and be serious when he jokes, gossip with the servants and show irritation every time he opens his mouth, interrupt in the middle of a speech and begin herself, say nasty things to him before the servants, ask him for what he cannot give, and finally dismiss him.

The professional policy of a courtesan is to ally herself, after complete investigation and ripe reflection, with a man who can give her what she wants, to live with him and to get all she can out of him, and, when she has exhausted him, dismiss him completely. In this way she will get rich without being worn out by the number of her lovers.

PART 6. CH. 4.

On a new union with an old lover.

When a woman quits a lover she has ruined she may turn again to an old lover who is still rich or who has restored his fortune, for she knows his habits and dispositions. But it is probably better to take a new lover altogether, as likely to be richer and more liberal than an old one who will have learnt from past experience to avoid being fleeced again.

A courtesan may manifest her intention of reinstalling an old lover, either for the sake of creating bad feeling between him and his present mistress, or with the object of producing a similar effect on her own present lover. A man in love is terribly in fear of being left; he will stand anything from her and load her with gifts. If, while living with a man, a woman receives a message from another suitor, she should take appropriate action, but she ought not to leave the man who is attached to her.

A prudent woman will not renew an old alliance unless she is sure that she stands to gain.

PART 6. CH. 5.

On the different kinds of gain.

If a courtesan can earn plenty of money by receiving several men, she should not limit herself to one. In such case she should fix a price for a night, taking into account place, time, season, the man's wealth, other women's charges, and her own special attractions. She will make this tariff known to her clients and friends.

Ancient sages are of the opinion that when a woman has the choice of two men she shoul choose the one who can give her what she wants but Vatsyàyana considers that she should pick the one who can give her gold, as that cannot be taken back and it will buy anything. If there is nothing to choose as regards wealth, then the woman should consider which will give her the most pleasure and least annoyance.

When, of two lovers, one is merely generous and the other affectionate, the ancient sages give preference to the former, but Vatsyàyana to the latter, because this one will never remind her of what he has given her, whereas the former will always be telling her how much he has already given her

each time she asks for more. There again, it is profit she should consider.

When a courtesan is solicited at the same time by a friend and a liberal man, she should content them both by getting the friend to postpone his visit.

When she has to choose between a gain to be got or a danger to be avoided, she should always avoid the danger, though a nice judgement is desirable.

A courtesan will go easy with a man in the following cases: when she wishes to prevent him going off with another woman, when she thinks she will be able to improve her position by his help, when she needs his protection, when she loves him, when she wants his help to obtain revenge, when grateful for past services, and when he satisfies her carnal desires.

A courtesan should make a point of draining a man's purse, however poor he may be: when she has decided to dismiss him, when she thinks he is planning to quit, when he is being fetched away by his family, when he is about to lose his position, and when he is flighty.

On the contrary, she will join up with a man: when he is going to come into some money or get a state job, when he has great stores of foodstuffs, when he pays well, and when he keeps his word.

When estimating present and future gains, a courtesan should avoid men who have had to

struggle to make money and those whom royal favors have made egotistic. Let her choose lucky and benevolent men, and those it is inadvisable to make enemies of.

Wealthy courtesans should use their plunder: to build temples, to make ponds in public gardens, to give 1000 cows to the brahmans, to make sacrifices to the gods, and to give feasts in their honor.

Less fortunate courtesans should use their gains to have: clean clothing every day, plenty of food and drink, a daily ration of betel, and gold ornaments.

PART 6. CH. 6.

On gains and losses, and on the sorts of courtesans.

Sometimes an effort to realize a gain will end in a loss. This may be due to: lack of intelligence or judgement, to pride, excess of love, simpleness, confidence, stubbornness, anger, negligence, bad luck, or chance.

These causes may lead to useless expenditure, loss of present or future gains, spoiling of temper, illness, baldness, and other calamities.

There are three sorts of profits and losses.

When a courtesan lives with a personage and acquires, besides her present wealth, chances of future profit, she is said to make a plus gain. When she receives money from other hands than those of her lover she runs the risk of a rupture; this is profit with a risk of loss. When risks are even it is single gain. When a courtesan lives with a personage to prevent some calamity happening, this is loss with hope of gain. When a courtesan gives herself to a niggard, a braggart, or a fortune-teller, that is a dead loss. When such creatures as these are in favor with the king and could do her injury at any moment, the loss is a double loss.

A courtesan should aim at getting both pleasure and profit from her occupation. During the spring festivals her mother should announce to different men that her daughter will stay with such and such a man who will satisfy certain of her desires.

Doubt concerning religious merit will arise when a courtesan hesitates to dismiss a lover she has ruined, or to behave cruelly to a man who loves her and for whom refusal will mean misery here and hereafter. A courtesan may be pressed by a friend to have coitus with a brahman, a religious tyro, a sacrificer, an ascetic in danger of dying of love for her—will she by consenting gain or lose religious merit? Such a doubt is a double doubt, for it envisages both profit and religious merit. To sum up, a courtesan should carefully consider every advantage or disadvantage, from the standpoint of money, religious merit, and pleasure.

Courtesans can be classified as follows: water-carriers, maid-servants, unfaithful wives, unattached women, dancers, washerwomen, widows, those who live by their beauty, and professionals.

So long as men and women lust after the flesh, so long will the teachings of this book be needed!

PART 7. CH. 1. (1)

On personal adornments, the conquest of hearts, and tonic medicines.

Love's breviary is ended, but for those who are unable to apply the teaching we append the following secret lore. Let those whom nature has deprived of their powers have recourse to the wisdom and learning of the sages.

An ointment made with coronaria tabernamontana, costus, and calaphracto flacourtia gives a bewitching appearance.

If the above herbs are burnt and mixed with oil of terminalia bellerica, you have a black salve for the eyebrows.

Let a man who wishes to appear well in the eyes of his fellows carry a gilded bone of a peacock or of a hyena in his right hand.

Not less successful is a chaplet of jujube seeds, or mussel shells, charmed by a skilful magician in the manner laid down in the *Atharva Veda*.

When a courtesan's daughter reaches the age of puberty, her mother should arrange a gathering of

(1) The whole matter of Part 7 is dealt with in detail in Kalyana Malla's *Ananga Ranga : the Hindu Art of Love.*

young men of her own age and education and inform them that she will give her daughter for a year to the one who will give her such gifts as she indicates. Then, to inflame their desires by the attraction of the unknown, she will keep her daughter confined until she gets what she wants. If she is unable to get all she wants, she will meet the highest bidder in private, so that the fact will not get about. Or she may let her daughter get married in private, and then say she was obliged to give her consent when the thing was done.

The girl ought also to attract the sons of rich men who may be unknown to her mother. She will meet them at singing lessons or concerts, or at friends' houses, or she will crave permission to give herself to the man she prefers.

When a courtesan's daughter is thus given to a man she remains with him one year, after which she is free. If, however, even when she is in relations with other men he asks her to go and see him, she will spend the night with him without thought of gain.

Tonic medicines. or aphrodisiacs, are prepared as follows: an infusion of garlic and liquorice in sweetened milk will restore erectile power: fennel juice in milk is a harmless tonic which will also lengthen life: a mixture of equal parts of honey, milk, and spirits, is very stimulating.

No dangerous remedy should be taken for the

purpose of restoring erectile power, as serious accidents may happen. Recourse should be had to such as are recommended by doctors, sages, magicians, or relations. On no account should a remedy be used which has necessitated the death of a living creature.

PART 7. CH. 2.

On the methods of exciting desire, and the means employed in strengthening the lingam.

When a man is unable to satisfy a woman of fiery temperament he must seek the aid of art. All the arts of Kama are at his service, and he is very maladroit who falls short of his duty. If kisses and caresses do not suffice to rouse his beloved, and if his equipment is contemptible, let him use the gifts and inventions of the learned. There are objects which he can put on or round his lingam so that he can make an equal union. Such objects may be made of gold, silver, ivory, copper, horn, leather, or different kinds of skin, and they may be thick, rough, or smooth. They are: a tube reaching from the root of the lingam to the glans, smooth inside and beaded outside: a number of rings having a total length equal to that of the lingam: a wire wound spiralwise round the lingam: a wooden or metal phallus which can be attached to the waist in case of complete impotence.

It is the custom in the south of India to make a hole in the skin of the lingam and put a ring through, after the fashion of an earring. When

this does not suffice, other objects are fastened to the ring.

A permanent enlargement of the lingam can be obtained by rubbing it alternate months with honey and the hair of caterpillars. The lingam swells gradually and, when it is big enough, the man lies in a hammock which is pierced with a hole through which he lets his lingam hang. Cooling lotions are then used to allay the inflamation.

Let a man who would win renown and long life drink the milk of a cow which has had a white calf.

I, Vatsyayana, have set down all that man can know concerning KAMA. The way is open for whoever will tread it. Let the all-highest Brahman be praised!

TABLE

Introduction. 7.
Preamble. 9.
PART ONE—
The acquisition of Dharma, Artha, and Kama. 14.
The study of the 64 arts. 19.
The life of a citizen. 22.
The classes of women suitable and unsuitable for congress with a citizen: on friends and messengers. 24.
PART TWO—
The different kinds of pleasure depending on size, time, and temperament. 27.
Embracing. 28.
Kissing. 30.
The use of the nails. 33.
On biting, and the procedure to be followed with women of different lands. 35.
The different ways of lying down, and the different kinds of congress. 37.
The different ways of hitting, and the appropriate sounds. 41.
On women who play man's part. 42.
Auparishtakum. 44.
Beginning and ending congress: different kinds of

congress: love quarrels. 46.

PART THREE—

The acquirement of a wife. 49.

On inspiring a girl with confidence. 51.

Courting, and the manifesting of feelings by outward signs and acts. 54.

The things a man should do to be assured of the possession of a girl. The things a girl should do to dominate and subdue a man. 56.

The different forms of marriage. 59.

PART FOUR—

The mode of living of a virtuous wife, and her conduct during her husband's absence. 61.

On the conduct of the oldest wife towards the other wives of her husband, and that of the youngest wife towards the others. On the conduct of a remarried virgin widow: on the wife rejected by her husband: on the women of the king's harem: on the husband who has more than one wife. 63.

PART FIVE—

On relations with other men's wives. On the characteristics of men and women, and why women resist men's overtures. On the men who are successful with women, and on the women who are easily conquered. 68.

On accosting a woman, and on the efforts to be made to conquer her. 71.

Examination of the state of mind of a woman. 74.
The duties of a go-between. 76.
Royal intrigues. 80.
The women of the royal harem. 83.
PART SIX—
Why courtesans have dealings with men; on entering into relations, and the kind of man to be preferred. 86.
On a courtesan who lives with a man as his wife. 89.
The methods of making money; the signs which show that a man is cooling off, and the method of getting rid of him. 92.
A new union with an old lover. 95.
The different kinds of gain. 96.
Gains and losses, and the sorts of courtesans. 99.
PART SEVEN—
Personal adornment, the conquest of hearts, and tonic medicines. 101.
Methods of exciting desire, and the means to be employed for strengthening the lingam. 104.
TABLE. 107.

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